

A

SERMON

Preach'd in *Lambeth-Chapel*,

AT THE

CONSECRATION

OF THE

Right Reverend Father in God

JOHN

Lord Bishop of BANGOR,

On *Sunday, Jan. 4th 1702¹/₂*.

By *WILLIAM HATLER*, D. D.
Dean of *Chichester*.

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FERMOR

Trained in America

AT THE

CONSERVATION

OF THE

White River and Packer in 1904



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White River and Packer in 1904

On the 14th of July 1904

WILLIAM W. BENTLEY

Director

U.S. NATIONAL MUSEUM

WASHINGTON, D.C.

A
S E R M O N

Preach'd at the Consecration of
J O H N
Lord Bishop of *Bangor*.

Ephes. iv. 11, 12.

*And he gave some Apostles; and some Prophets;
and some Evangelists; and some Pastors and
Teachers.— for the perfecting of the Saints,
for the work of the Ministry, for the Edify-
ing of the Body of Christ.*

THese Words contain the Substance of
the Apostle's design both in this
Chapter, and in his more copious
Discourse upon the same Subject in
the 12th and 14th Chapters of his First Epi-
stle to the *Corinthians*. In which places he
B gives

gives us an Account of the *Government* instituted in the Church of Christ ; the diversity of its *Officers*, and their *Gifts* and *Powers* ; the *Author* of the Institution, and the Spring of their *Commission* ; together with the great *End* and Purpose for which this wise Administration was contriv'd and established : Things of the highest Importance, and very pertinent to the present *Occasion* : And therefore I shall, as far as the time allotted for my Discourse will permit, take notice of these several things, under the several Parts of my Text, and then conclude with such *Observations* as naturally flow from this Doctrine.

I. Here is an Account of the several Orders entrusted with the Government of the Church. *Some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers.*

II. The Apostle here tells us who was the Author of this Establishment. *He gave, even our Lord Jesus Christ himself, who descended into the Grave, the lower parts of the Earth,*
and

and then *ascended far above all Heavens, that he might fill all things.* v. 9, 10.

III. We are here Instructed in the End and Design of this Dispensation; And are made acquainted, that all this was done *for the perfecting of the Saints, for the work of the Ministry, for the Edifying of the Body of Christ.*

I. I begin with the first, *The several Orders, &c.* where it may be needful (1) to shew that there was a *Disparity* in these Orders, as to their Office, and a *Subordination* in their Ministry. (2) To consider what they were, wherein they differ'd, and what were the peculiar *Employments* and *Powers* of each Office; and (3) to reflect upon the Goodness and Providence of God, by which they have all been continued down to the present time, and establish'd in this our Church.

1. That there was a *Subordination* in the Office of the several Orders in the Christian Church. Now this appears from St. Paul's *Reasoning* and *Allusions*, both here, and in the other Epistle to the *Corinthians*. At the 4th Verse of this Chapter he tells the *Ephesians*,

that the Church of Christ is *one Body*, that *there is one Spirit, one Lord, one Faith, one Baptism, and one God and Father of all*; and yet he adds at the 7th verse, *But unto every one of us is given Grace, according to the measure of the gift of Christ.* i. e. agreeably to the true meaning of the Original word *χαρις* in this and other places, to every one of us is given his *Office* or employment in the Church, different according to the different gifts, which it has pleased our Lord to bestow upon us.

And this he exemplifies in the following Verse, by representing our Saviour distributing these Gifts, as *Conquerors* used to do, when they made triumphal Entries into their Capital Cities, after some notable Victories over their Enemies; when we know it was usual to disperse among the People *Medals* of different Bigness and different Metal, and other *Gifts*, some of greater and some of lesser price. Thus our Lord *Jesus* when he had conquered Satan and Sin, and Hell and Death, and made his Triumphant Entry into Heaven, distributed the different Gifts of his holy Spirit, in such *kinds* and such *proportions* as the Persons and Offices required to which they

they were conveyed. v. 8. *Wherefore he saith when he ascended up on high, he led captivity captive, and gave gifts unto men, some Apostles, some Prophets, &c.*

But least the *Subordination* of the different Orders should not sufficiently appear from this *disparity* of their Gifts, our Apostle renders it yet more evident 1 Cor. 12. by comparing them to the several parts of the Body of man; where he not only tells us at the 4. v. &c. that *there are diversities of Gifts, differences of Administrations and diversities of Operations*; but that these have a *relation* to, and a *dependance* upon one another, as the *Head*, and *Hands*, and *Feet* have in mans Body, v. 12. *For as the Body is one and hath many Members, and all the Members of that one Body, being many, are one Body, so also is Christ, that is, in his Body the Church.* Now we know in our Bodies, the *Head* and *Hands* and *Feet*, &c. are not only *different*, but *subordinate*; the Feet must walk by the direction of the *Eye*, and the Hands act at the command of the *Head*, otherwise the Actions will be *disorderly*, and the whole Body must suffer. And if there be not the like
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regard in the Inferior Officers in the Church toward the Superior; but all affect to direct them selves, and to be the Head; there can be nothing else but *Schism* and *Confusion* in it, for *if all will be one Member, where then is the Body?* v. 19.

I shall crave leave only to add to this Head, that this subordination of Ministers in the Church of Christ, is agreeable to what was practis'd both under the Law of *Nature*, and that of *Moses*; I need not take notice of the *Heathen World*, who were left to bare *Reason* in this matter; among whom we every where find a *distinction* of dignity in the Orders of their Priests; the thing being evident among the Worshippers of the *True God*, who were not without some light of *Revelation* even under the Law of *Nature*, long before the *Mosaical* dispensation; *Abraham* himself paid Tithes to *Melchizedec*, and was blessed by him, and *without all contradiction the Less is blessed of the Greater*, as the Author to the *Heb.* argues c. 7. v. 7. The *Priesthood* was a natural right of *Primogeniture* at first, and God by a particular Command order'd the *First-Born* to be Sanctified

fied to his Service ; and 'tis no question but these are the *Priests* which we read of before the giving of the Law. *Exodus*, 19. 21, 22. *The Lord said unto Moses go down, charge the People lest they break through unto the Lord, to gaze and many of them perish ; and let the Priests also which come near to the Lord, Sanctify themselves, lest the Lord break forth among them.* And yet these first Born, thus honour'd with the Priesthood, were subject to the *Heads* of their *Families*, and commanded by them. Thus *Moses*, and under him the *Twelve Heads of Tribes*, and the *Seventy Fathers of Families*, governed the Church, till it pleased God to take to himself the *Tribe of Levi* instead of the *First-Born* ; and then the *High-Priest*, *Priests*, and *Levites* minister'd in the Service of God, in an undeniable *Subordination*. From all which I think it is very plain, that a *Co-ordinate* ministry, or a *Parity* among all such as are employed about holy things, is a Scheme that never was found in any *Nation*, or *Age* of the World ; it was never either Commanded of God, or Invented by Men, till the confusions of *Late* times brought it forth, and
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let the *Enemies* of our Church have the honour of it.

2. The Subordination of these Offices being Establish'd, we are now to consider what they were, wherein they differ'd, and what were the peculiar Employments and Powers of each Office. Now in order to find out this, we must compare the *Catalogue* of them in this place, with the other in 1 Cor. 12. 28. Here it is, *he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers.* There it is thus, *God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers;* after which no more *Orders* are named, but only those *Powers* that attended them in their work; *Miracles, Gifts of Healing, &c.* and at v. 29. the Apostle asks, *Are all Apostles? are all Prophets? are all Teachers?* and without enquiring after more *Orders*, asks only of the Exercise of such *Powers* as are before mentioned. *Are all workers of Miracles? Have all the gift of Healing? Do all speak with Tongues? Do all Interpret?* Whence it seems very reasonable to infer, that *Apostles, Prophets and Evangelists* in the one place, must be the same with
Apostles

Apostles, Prophets and Teachers in the other, and that *Pastors and Teachers* which are added over and above in my *Text*, must not be different *Officers* from those before named, but other *Words* for the same *Officers*, relating to the different manner of receiving their *Commission*, or the different parts of their *Employments*. And therefore it is the Judgment of very Learned men that *Prophets and Evangelists* and *Prophets and Teachers* are the very same Ministers, with *Pastors and Teachers*, with this only difference, that the former were such as out of the *First-Fruits* of the Believers were set apart and consecrated to their Office by the *Manifestation of the Spirit*, or by a Supernatural effusion of Gifts proper to their *Employments*. The latter were such as were Ordained and Constituted by *Imposition of Hands*, as stated Governours of the Churches allotted to their Charge. However this be, it is plain that *Evangelists* in the one place are called *Teachers* in the other, from their *Teaching* and Instructing their Converts, and it seems as reasonable that Christian *Prophets* may be called *Pastors* from their *Feeding* and Governing their Flocks ; so that whether these are different

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ferent Names for the very same *Persons*, or whether they signify the same *Office*, but with this difference, that the one respects it, as given immediately by the *Holy Ghost*, and the other by the Imposition of the Hands of the *Apostles*, the result will be the same; that there are only *Three Orders* properly here intended, and that it is of their *Office* and *Employments* that we are to enquire.

And I the rather encline to this Conclusion, because it is agreeable to the *Promise* and *Prediction* of our *Saviour* himself, while he was upon Earth. *Mat. 23. 34. Behold I send to you Prophets, and Wise men, and Scribes, and some of them you shall kill and crucify, &c.* Where there are only these *Three Orders* promis'd; the *Second* of which though here first placed, are called by the same name as in the *Text*, *Prophets*. The *Apostles* are called *Wise men*, agreeably to their distinguishing Gift, which we shall see by and by was the *Word of Wisdom*; and therefore *St. Luke*, who was *St. Paul's* Evangelist, calls them by the same Name which *St. Paul* himself gives them, that of *Apostles* c. *II. v. 49. Therefore also said the Wisdom of God, I will send them Prophets*
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and Apostles, and some of them shall they Slay and Persecute, &c. and for the Third sort, our Saviour calls them Scribes from the nature of their Office ; for the Office of the Scribes was to Teach the Law, and for this reason they are in the Gospels frequently call'd by the name of Doctors or Teachers of the Law. So that Evangelists or Teachers under the Gospel whose Office was parallel to theirs, might very properly bear the same Name, for to Teach and Preach the Gospel ; teaching and preaching Jesus Christ are the same things in Scripture. Luk. 20. 1. Acts 5. 42. Thus our Saviour built the Christian Church upon the Model of the Jewish, and in condescension to that people, and in pursuance of the Types that preceded, was pleased as it were to Copy their High-Priest, Priests, and Levites, in the Orders of the Ministry, which he establish'd under the Gospel.

We are then in the next place to consider the different Employments of these Three Orders, and the different Powers that enabled them to discharge the same. And because the Higher always included the Lower, it may not be amiss to begin with the Lowest first,

first, and so to ascend to what was peculiar to the rest.

1. The *Evangelists* or *Teachers*: their business was properly to *preach* the Gospel to *Unbelievers*, to convince them of its Truth by working *Miracles*, and to *Baptize* them upon their Conversion. An account of which we have in the 8th c. of the *Acts*, where we are taught that the *Apostles* remaining at *Jerusalem*, the rest were *dispersed into Judea and Samaria preaching the Word*. And that particularly *Philip*, who was one of the *Seven Deacons*, and is called the *Evangelist*, went down to Samaria, and preached Christ to them. v. 5. And that notwithstanding the Opposition of *Simon the Sorcerer*, they believed Philip, preaching the things concerning the Kingdom of God, and the name of Jesus Christ, beholding the *Miracles and Signs* which were done, and were Baptized both Men and Women, v. 12.

2. The *Prophets* besides this, were to *preside* in the Assemblies of the *faithful*, to perform Divine Offices, Administer the Lords Supper, and Instruct their Flocks in the Scriptures, and in the fuller knowledge of the Truths of the Gospel; and of this St. Paul gives

gives us a large Account in the 14. c. 0
 1 Cor. where he exhorts them to desire the
 gift of *Prophecy*, rather than that of *Tongues*,
 shewing, that *Tongues were a Sign to them that*
believe not, but Propheſying ſerveth not for them
that believe not, but for them that believe v.
 22. and he ocaſionally mentions all the parts
 of the Christian Prophets Office in that
 Chapter; his *Preaching* v. 3. *He that Prophe-*
ſieth ſpeaketh unto men to Edification, and Ex-
hortation and comfort. His *Praying and Sing-*
ing Praiſes v. 15. *I will pray with the Spirit,*
and I will pray with the Understanding alſo:
I will Sing with the Spirit, and Sing with the
Understanding alſo. Which *Praying*
 and *Singing* are likewise in the 1 Kin. 18. 29.
 Old Testament called *Propheſying.* 1 Sam. 10. 5.
 And laſt of all his *Celebrating* 1 Chr. 25. 1.
 of the *Eucharift.* v. 16. which is there called
Bleſſing and giving of Thanks ὁμι τῇ σὺνχαρισίᾳ. by
 all which he ſhews, that the *Prophets Office*
 was peculiarly directed to the *Edification of*
Believers, and for this reaſon he tells them
 v. 4. *He that ſpeaketh in an unknown Tongue*
ediſieth himſelf, but he that Propheſieth ediſieth
the Church.

3. The *Apostles* besides all this, had the Supreme care of all the Churches upon them; they were to give *Orders* and *Rules* for their establishment, to *Confirm* Converts, *Ordain* Church Officers, and *Govern* and *Direct* them when Ordain'd; and by this means to preserve that *Peace* and *Order* which became the Church of Christ. Thus we find in the forementioned 8th of the *Acts*. v. 14. that *when the Apostles had heard that Samaria had receiv'd the Word of God, by Philip the Evangelist, they sent unto them Peter and John, the Apostles, who when they were come down, prayed for them that they might receive the Holy Ghost. For as yet he was fallen upon none of them, only they were Baptized in the Name of the Lord Jesus; then laid they their hands on them and they received the Holy Ghost.* That is, the Powers and Gifts of the *Holy Ghost* which fitted them for the several parts of the *Ministry*: for so we see it. *Acts*, 19. 6. when *Paul* had laid his hands upon those Converts at *Ephesus*, the *Holy Ghost* came upon them, and they spake with *Tongues* and *Prophecyed*. i. e. had the Power of *Miracles*, and particularly that of *Tongues* given them to convert *Unbelievers*, and that of *Prophecy* to direct the
Faith-

Faithful. And besides this we find the same Apostle c. 14. 21. going over the several Churches, Confirming the Souls of the Disciples, exhorting them to continue in the Faith, ordaining them Elders or Church Officers in every Church, and then commending them to the Lord on whom they believed.

Such was the Subordination of Officers in the Church of Christ. And it pleased our Lord to accommodate his Gifts to the Nature of their several Employments, and these we have likewise laid down, 1 Cor. 12. 8. &c. To one is given by the Spirit the word of Wisdom, to another knowledge by the same Spirit, to another Faith by the same Spirit. Where the Gifts of Wisdom, Knowledge and Faith, Answer to the Three sorts of Ministers. v. 28, 29. Apostles, Prophets and Teachers.

1. By Faith, the gift of Evangelists or Teachers, is meant the Faith of Miracles, according to what our Saviour says to his Disciples Mark 11. 22. Have Faith in God, for verily I say unto you whosoever shall say to this Mountain, be thou remov'd and be thou cast into the Sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come

come to pass, he shall have whatsoever he saith. And from this, Stephen is said *Acts* 6. 8. to be full of Faith and Power, and to do great wonders and Miracles among the People. And that this is the Faith here mentioned is evident from what follows, which is an enumeration of some of the great Powers of this Faith. To one the gifts of Healing, to another the working of Miracles, *δυνάμει*, properly the casting out Devils, to another Prophecy, or foretelling things to come, to another discerning of Spirits, to another divers kinds of Tongues, to another the interpretation of Tongues, all Supernatural Powers for the convincing of Unbelievers, and necessary for the first Preachers of Christianity, who were *unlearn'd* and plain men, and therefore preached Christ not by the Strength of human Eloquence and Persuasion, but by the Testimony of Miracles and the demonstration of the Power of God.

2. By Knowledge, the gift of Christian Prophets, seems to be meant the Understanding of the Scripture and the Mysteries of the Gospel; how they were foretold in the Prophecies of old, and how accomplish'd in our Saviour Jesus; and therefore St. Paul joyns these

these things together 1 Cor. 13. 2. *Though I have the gift of Prophecy and understand all Mysteries and all Knowledge, and though I have all Faith, so that I could remove Mountains and have no Charity, I am nothing.* And this Gift also was a necessary qualification for those who were to Instruct *Believers*, and preach to the Assemblies of Persons converted; whose knowledge was to be improv'd, whose Faith was to be confirmed, and whose Growth in the understanding of the Gospel, was to be promoted, by these Labourers in the Vineyard of Christ.

3. But the principal Gift was that of *Wisdom*, communicated to the *Apostles* the Supreme Governours of the Christian Church, to support them in the greatest and most difficult Task, that of *Government*; Wisdom to direct even the Preachers and Prophets themselves in their several Functions, to contrive the most proper Methods for the *Planting* of Christianity, and the most prudent Rules, for the nourishing and *preserving* it; and to find out the fittest *Instruments* for both; Wisdom to Instruct them when to bear with

Patience, when to condescend with *Meekness*, and when to resist with *Courage* and punish with *Vigor*. A gift infinitely beyond any of the rest here mentioned, though not appearing in the same pomp with the Miraculous operations of the Spirit, which the *Corinthians* were for that reason too fond of. Without this the *Preachers* might have been unruly, the *Prophets* disorderly, and the *zealous* themselves indiscreet: and therefore it pleased the Wisdom of God to consult the Strength, and Order, and Peace of his Church, by placing therein an Authority that might *preside* over the Subordinate Officers in it, that might direct the *Imprudent*, restrain the *Disorderly*, encourage the *Laborious*, and take care that all things might be done in that *Order* and *Decency* which becomes the Body of Christ.

(3) Thus does the *Wisdom* of God appear in settling the Oeconomy of his Church: But we must in the Third place Adore his *Goodness* in having preserved this excellent Order to us, however unworthy of so great a Blessing. We have, thanks be to the Divine Providence, not only our *Priests* and *Deacons*
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answerable to the *Prophets* and *Evangelists* in my Text, but we have the *Apostolical* Authority derived to us by a continued Succession of our *Bishops* from the Apostles themselves. Such as these the Scripture tells us the Apostles committed their Authority to, such have all ages of the Church acknowledged for the Successors of the Apostles, and it has been by the Care and Conduct of such, that *Heresies* have been conquer'd, *Schisms* prevented or repair'd; and the purity of the Christian *Faith* and *Discipline* handed down to our present times; and therefore we have a great deal of reason to be thankful to Almighty God, that among all the Confusions of this latter Age, he has been pleased to preserve to us this inestimable advantage.

Nor ought we to overlook the *Grace* and *Mercy* of God, who in these times of difficulty, has been pleased to give to the present Governours of our poor Church, so plentiful an effusion of that *Spirit of Wisdom* which attended the Apostles their Predecessors, and who constantly directs them in supplying the places of those whom their Lord calls away from their Labours, with persons distinguish'd

with the visible *Characters* of the same Spirit; with that *Wisdom* which is from above, first pure, then peaceable, gentle and easy to be entreated, full of Mercy and good Fruits, without Partiality and without Hypocrisy. And may God every day make us more sensible of the Greatness of this Blessing, more fruitful under it, and more thankful for it, that he may be prevail'd upon to continue it down to our Posterity, and to preserve his own Institution to the end of the World. And this leads me to my Second General, where I am to enquire after,

II. The *Author* of this Establishment. And in this I need be but very short, since he appears so visible in the Discourse of our Apostle in both the places I have mention'd; 'Tis our *Lord Jesus*, whom he declares to be the Original of these Orders, and 'tis to his *Holy Spirit* that he tells us the Church is indebted for those several Gifts that accompany them. v. 7, 8. of this Chapter. *To every one of us is given Grace or Office according to the measure of the gift of Christ. When he led Captivity Captive, He gave Gifts unto men.*

men. By Christ the whole Body is fitly joyned together and compacted by these several Joynts. v. 16. and 1 Cor. 12, 5. There are diversities of Operations, but the same Lord ; and God hath set some in the Church, first Apostles, secondly Prophets, &c. v. 28. and he adds, that their Gifts are the *manifestation of the Spirit*, that though there be diversities of them, yet they all proceed from that one Spirit. And that *all these worketh that one and the same Spirit dividing to every man severally as he will.* v. 11. So that whatever men may say, out of an itch of *Novelty*, or out of a design to *weaken* or *abolish* the Establishment, to prove this Order to have been the effect of *Choice* and the result of human *Deliberation*, must all vanish before the clear light of the word of God, and we must see the *Divine* Original of our Church Government, in spite of all the Labour that is taken to reduce it to the Inventions of *Men*. Our Lord himself has raised his Spiritual Temple according to his own method, and his Church is *built upon the Foundation of the Apostles and Christian Prophets*, Jesus Christ himself being the *chief corner Stone*.

III. We must therefore hasten to the Third thing to be considered, the *end* and design of this Dispensation, in these Words. *For the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ.*

Now here are Three Excellent ends of this Order, to which we must briefly give a distinct Consideration.

1. The first is *The perfecting of the Saints.* Or the Uniting the several Members of Christ's Church to *one another*, and to himself their *Head*, that by the Ministry of the different Parts his *Grace* and *Spirit* might be orderly conveyed to the whole *Body* for its Spiritual improvement and *Perfection*; for so it follows v. 13. *Till we all come in the Unity of the Faith, and of the Knowledge of the Son of God unto a perfect Man, unto the measure of the Stature of the fulness of Christ.* And this is consonant to what the Apostle says upon the same occasion, 1 Cor. 12. 25. All this was done, *That there should be no Schism in the Body, but that the Members should have the same care one of another.*

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2. The Second end is *The work of the Ministry*, that it might be *regular*, and *decent* and *successful* to that great end for which it was Ordained; that all who are employed in it, might be confin'd to their proper *Posts* and proper *Work*, and not obstruct the progress of the Gospel by wandering out of their due Ranks and Stations, that the *Feet* might not affect the work or place of the *Hands*, and neither of them that of the *Head*; but that they might remember that 'tis God who *bath set the Members every one in the Body, as it has pleased him*, and that *if they were all one Member, there would be no Body.* 1 Cor. 12. 18. 'Tis in pursuance of this, that St. Paul c. 14. commands that all things in the Christian Assemblies be done *decently and in Order*, and that the Prophets themselves observe the Rules prescribed them, telling them v. 32. that *the Spirits of the Prophets are Subject to the Prophets, for God is not the Author of confusion but of peace, as in all Churches of the Saints.*

3. The third end is what follows from the blessing of God upon the work of the Ministry, and that is, the *Edifying of the Body of Christ*

of Christ, the confirming Believers in a sound Faith and a holy Life; the former St. Paul instances in at the 14th v. *That we henceforth be no more Children tossed to and fro, and carried about with every wind of Doctrine, by the slight of men, and cunning craftiness whereby they lie in wait to deceive.* And the latter at v. 17. *this I say therefore and testifie in the Lord that ye henceforth walk not as other Gentiles walk in the vanity of their minds.* And he joins both together at v. 15. *but speaking the truth in Love ye may grow up into him in all things which is the head even Christ.*

Thus have we consider'd the different Orders of the Ministry, the Author of the Institution, and the Usefulness of it to the Church of Christ, suffer me now to draw two or three Conclusions from what has been said, which I shall do very briefly, and so conclude.

(I) Is the Manifestation of the Spirit given to every man to profit withall? Were these Orders Instituted, not to gratifie the Vanity or Ambition of the Persons employ'd, but to serve and feed the Flock of Christ? then all those that are call'd to any holy Function must

must remember, that they are called to be *Watchful* and *Diligent*; to deny themselves and to guide others; to labour hard, to bear much, and to apply their whole Thoughts to acquit themselves to their great Master, and to carry on the Salvation of those Souls which he has *purchas'd with his own Blood*. And whoever shall through *Pride* or *Sloth* or *unconcern* neglect this work of the Lord, or do it deceitfully, he betrays a Sacred Trust, abuses his Talents, and will one day receive the bitter Sentence of the unprofitable Servant.

(2) Is *God* the Author of this Institution? and is the *Church* edified by the work of its Pastors? Then are they that *Labour in the Word and Doctrine* entitled to a *double Honor*, both for the dignity of their *Commission*, and the benefit that arises from their *Service*. And therefore their Persons ought to be respected, their necessities supplied, and their endeavours promoted by those that are committed to their Charge, and they should be *esteemed very highly in Love*, both for *their Master's and their Work's sake*. And if there be any so bold as to despise their
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Office, or to contemn or prophane the sacred Functions in which they serve, he must remember that he affronts God that sent them, and injures the Church of Christ, for whose good they were sent, and must hereafter be accountable for both, at the Tribunal of our Lord.

(3) Lastly did our Saviour *Institute*, and has he *preserv'd* in his Church such a *Subordination* of Ministers as we have describ'd, and for such excellent *Ends* ; Men ought then to be very careful of breaking in upon this establishment, both as they tender the honour of our *Saviour*, and the good of his *Church*. Sure it must be bold to pretend to alter by *Human* Authority, or for reasons of our own, what was settled by the Authority of our *Lord*, for reasons of such weight, as the *perfecting of the Saints, the work of the Ministry, and the edifying of the Body of Christ*. Nor can it well be imagin'd that they are true Friends to the *Edification of Christ's Body* to *purity* of Doctrine, or *Holiness* of Life or the *Unity* of the Church, who would innovate in these things, and alter that Form of Church Government, which the Wisdom of Christ

Christ our head, establish'd for this end, for the *Beauty* and order of his Body, and for the *Happiness* of its Members. May we therefore be truly thankful to God for the preservation of this *primitive* Government. May we be zealous for it's *Honour* and *Support*, and *Continuance*; and above all may the Persons employed in it be a *Grace* and *Ornament* to their Function. May the Piety and Wisdom of our *Fathers*, and the Labours and Order of their *Clergy*, make the Ministry of the Church of *England*, a Pattern for the Governours and Pastors of all other Churches. And may God give a visible Blessing to their endeavours, in rendring their *Flocks* discernable from the rest of the Christian World, in purity of *Faith*, rectitude of *Manners*, and union of *Hearts*. That so Imitating the Apostolical Churches in Doctrine, Practice and Discipline, we may be an Exemplary Part of the Church *Militant* in this World, and a Glorious Part of the Church *Triumphant* in a Future. *Amen.*

F I N I S.

The first object of this Society is to
 promote the Christian religion among
 the heathen and idolatrous nations
 of the East and West. It is
 founded on the principles of
 benevolence and humanity, and
 is supported by the liberal
 contributions of the friends of
 the Gospel in all parts of the
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 been established for the purpose
 of sending out missionaries
 to the most remote parts of
 the globe, and of promoting
 the progress of the Christian
 religion among the heathen
 and idolatrous nations. It
 is a Society of great utility
 and importance, and is
 supported by the liberal
 contributions of the friends of
 the Gospel in all parts of
 the world.



